

as one knocked him down, the remainder of the party scattered him through.

"When Mr. Cunningham came running to Mr. Williams, the latter stopped and made for the boat, but unfortunately turned to look a moment for Mr. Harris. He then made for the boat, and reached the water, but in the hurry stumbled and fell; when one of the natives immediately took advantage of the circumstance, and struck him four blows on the head with a club. By this time Captain Morgan and Mr. Cunningham had gained the boat and pushed off. After Mr. Williams had fallen, another party of natives, numbering between fifteen and twenty, appeared him through, although our informant thinks that he was dead when they arrived.

"The children threw stones and missiles at the corpse. Neither of the bodies could be procured, though every effort was made for that purpose; but the natives made an attack on the parties remaining in the boat, and part of one of their arrows is to be seen sticking fast in the boat of the Camden. Capt. Morgan finding it useless to remain any longer, as no hopes were entertained of getting an interview with the natives, or of procuring the bodies of the sufferers, immediately bore for Sidney direct.

"That the Mission has sustained a great loss in the death of Mr. Williams, there can be no doubt; but that God will carry on the work of evangelizing the islands of the Pacific, there cannot be the least question. The Missionaries and their friends ought to be, and doubtless are, prepared for catastrophes so mysterious as these."

New York Anniversaries.

[The Anniversaries of some of our National Benevolent Societies are held in New-York the present week. We have been furnished with the following Abstracts of the Reports of two of them in anticipation. Further particulars will be given next week.]

AMERICAN EDUCATION SOCIETY.

Abstract of the Twenty-fourth Annual Report.
[Prepared for the Boston Recorder.]

Having been permitted through the good hand of God upon us to meet once more on this Anniversary occasion, it becomes us first to acknowledge with gratitude his preserving goodness, and to raise a fresh memorial to his praise.

A quarter of a century has passed away, since this Society was formed. During this period, it has experienced days of prosperity and of adversity. But from the commencement of its existence to the present time, in all trials it has been sustained by the Great Head of the Church, who by his word and providence seems to have been saying to its Directors, notwithstanding embarrassments and difficulties, strenuously and perseveringly exert yourselves, to introduce devotedly pious, able, and efficient laborers into the field of harvest. Urged onward by such indications of the will of God, and inspired with the hope consequent upon obedience to his commands, the Directors have prosecuted their object in faith and trust.

In preparing this Annual Report, the Directors have felt therefore, that they could perform no better service, than in connection with a detail of the operations of the year, to present some indications of the reasons for increased efforts in behalf of this enterprise which has so signally received the Divine approbation. A full and candid discussion of this subject it was thought, would serve to enlighten the community, and thus prepare them for more extended and vigorous exertions.

The Society was formed after much prayer and deliberation, and its constitution it has adopted after the experience of many years, and is sustained not only by the Directors and members of the Society, as announced and confirmed by the Constitution, Rules, and Annual Reports; but also by the different Branches and Auxiliaries connected with it, by similar institutions, and by many individuals distinguished for their intelligence, wisdom, and benevolence. This latter testimony, while it is full and explicit, is especially to be regarded, as it comes from all parts of the country, prepared with reflection and care. Some extracts are inserted in this Report, that they may be preserved in an embodied form, and that our institutions may be more fully distinguished for their intelligence, wisdom, and benevolence. This latter testimony, while it is full and explicit, is especially to be regarded, as it comes from all parts of the country, prepared with reflection and care. Some extracts are inserted in this Report, that they may be preserved in an embodied form, and that our institutions may be more fully distinguished for their intelligence, wisdom, and benevolence.

The importance of the Society appears from the deficiency of properly educated ministers, and the fact, that this deficiency will not be supplied in the ordinary way, or without a Society of this kind. This is evident from the past history of the church and ministry, especially in this land. The number of such ministers has been decreasing in proportion to the increase of the population, almost from the settlement of the country by the New England Pilgrims to the present time. When this Society was formed, there were not in this whole country, more than about 1,500 collegially educated ministers—more to 6,000, and this deficiency was rapidly increasing; and though through the efforts of this Society and similar institutions, this proportion has changed for the better, yet the improvement is still small. This appears by a glance at the following facts. The population of the United States is now nearly twice as large as it was when this Society was established, and it is believed that there are now not more than 4,000 collegially educated ministers in the land. And though there are some, even many ministers, who may be respectively qualified to preach that have never received a collegiate education, yet the number of such ought not probably to be reckoned greater than the number of collegially educated ministers. This liberal computation would make only about 8,000 ministers in the land, competently qualified to preach, while the population amounts to about sixteen millions—one to 2,000;—and as the parochial system throughout the country on an average, does not embrace probably more than 600 people each, the proportion will be only one to 3,000 or 4,000 souls.

The importance of the Society is shown from the testimony of distinguished individuals in various parts of the land; of the different Branch and Auxiliary Societies; and also of similar institutions.

The present principles and plan of the Society have essentially been in existence during fourteen years, and are now probably as perfect as the nature of things will admit. Testimony in favor of them is adduced from various individuals of high reputation residing in different parts of the country, and from others whose opinion of individuals and other Education Societies in respect to these topics is generally correct, approving of the method of operation adopted by the Society.

The other operations of the Society during the past year, have been similar to those of other years.

The number of different individuals aided by the Society since its Anniversary, is as follows:—237 in 18 theological seminaries; 427 in 25 colleges; 160 in 57 academies;—amounting in all to 834 individuals at 103 institutions. Of these 246 were assisted at institutions in the New England States;—and 308 at institutions in the Middle, Southern and Western States. The number of new beneficiaries received during the year is 127. A large number who

have previously enjoyed the patronage of the Society, have not, the past year, either solicited or received aid. The reasons of this are, some have suspended their studies for a time, being engaged in teaching school, and others have received large supplies from their friends or parents. The beneficiaries have understood that it was particularly the will of the Directors, that none should apply for assistance unless absolute and urgent necessity required it. These individuals are still connected with the Society, and expect at some future time, perhaps in the present year, again to request aid, and must receive it, or they will be necessarily excluded, and some of them probably abandon their favorite object of pursuit, the ministry of Christ. These individuals are not embraced in the preceding estimate. Were they to be added to the number, it would probably be increased to 1,100 or 1,200. The Society has aided in the whole, since it commenced operations, 3,260, a large proportion of whom have entered upon the active duties of the ministry.

None have been dismissed from the patronage of this Society to that of any other, though a few have been received to our patronage, from the patronage of other Societies.

The whole receipts for the year, of the Parent Society and its Branches, amounts to \$51,307.60; and the expenditures for the same time have been \$58,636.67. This sum exceeds the receipts by \$7,329.07; which added to the debt of the last year, makes the present debt to be \$32,837.31.

The earnings of the Beneficiaries have been much as usual, evincing a commendable zeal in making efforts to sustain themselves as far as practicable. The sum earned, as reported, is \$31,972; the whole amount the last 13 years is \$309,203.

The sum refunded by beneficiaries the last year, is \$4,784.84; which added to what had been refunded in previous years, makes the total amount \$39,103.

The usual favor has been shown to those who have asked, according to the rules of the Society, to have their notes cancelled. The Directors are always disposed to act in this respect upon liberal principles.

Such have been the operations of the Society the year which has just elapsed. From a survey of the past, we now turn to the future. In view of facts which have been detailed, the Directors feel that most cogent reasons exist for increased efforts in carrying forward this cause, so important in itself, and which so deeply interests the gracious Redeemer of a lost world. These reasons they will endeavor distinctly to announce and enforce.

1. The benefit of our literary and theological institutions and benevolent societies, is first to the Directors of such societies. Nine tenths of the students of our colleges, and a very large proportion of the professors in them and in the theological seminaries, were ministers or students, originally intended for the ministry, and no inconsiderable proportion of them received the patronage of the American Education Society. These Societies assist in sustaining these institutions, by increasing the number of their students; by the scholars, and religious influence of these students; and by the pecuniary profits arising from them.

There are in the United States, 98 colleges, and 38 theological seminaries. These cannot exist and flourish to the extent they now do, without the aid of Education Societies. We speak not of every individual institution, but of those generally within the sphere of the operations of such societies. Nine tenths of the students of our colleges, and a very large proportion of the professors in them and in the theological seminaries, were ministers or students, originally intended for the ministry, and no inconsiderable proportion of them received the patronage of the American Education Society.

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2. Another reason for increased efforts in the cause, is its beneficial effects on the churches. In the process of selecting and educating pious, intelligent young men, for the ministry, the churches are benefited by a reflex influence, their own piety and growth in grace are promoted.

3. The most important reason for greater efforts in behalf of the Society, is that its ability to multiply pious, able and faithful ministers of the gospel must be increased. This Society by its instrumentalities has brought to the ministry about 1,500, one third more than all the settled Congregational ministers in New England, and two thirds as many as all the Presbyterian ministers in the United States, and more than there were collegially educated ministers of all denominations in the country at the time the Society was formed. This number will rapidly increase, and the necessary means of its support are provided.

4. The last reason which will be offered for greater efforts in this cause, is the strong ground of hope that exertions at the present time will be crowned with more than usual success. In the numerous revivals of religion with which our land has been recently visited, a large number of young men have experienced the renewing grace of God. He is expected to be peculiarly characterized by the conversion of this class of the community. What meaneth this? Is it not a proclamation by the Holy Ghost himself, saying, Set apart these young men who have suitable natural talents to be Levites, and educate them for the holy ministry. Who can resist this conclusion? Besides, in these revivals, many of the converts have been brought into the kingdom, who will be disposed to consecrate not only themselves, but their worldly possessions to the service of the Redeemer, whose earthly resources enable them greatly to increase the number of those who shall publish the gospel of peace.

For greater encouragement to the Society must be made the year to come, than was made last year, or the Directors, notwithstanding all the evils which may result to the cause, the church and world, by so doing, will be compelled to suspend operations for a time.

This cause is the Lord's, and he will hasten it in his time. From his throne of mercy in the heavens he condescends to invite us to participate in his glorious enterprise, to be co-workers with him in providing ministers of the gospel for the exigencies of a world.

It is good to be zealously affected always in a good thing. Apathy in this cause is treason to the King of Zion. All possible efforts should be made to accelerate the day of the ultimate triumph of the church. The object to be obtained is great and sublime, the redemption of a world. Success in this undertaking is certain, and the reward is glorious and eternal. Confiding in the promises, power and grace of Jehovah, and anticipating the final results, we would press forward till we see verities, what the beloved Apostle saw in prophetic vision, "an angel fly in the midst of heaven having the everlasting gospel to preach unto those that dwell on the earth, and to every nation, and kindred, and tongue, and people."

AMERICAN TRACT SOCIETY.

Abstract of the Twentieth Annual Report, presented May 12.

Publishing Department.—The year's new publications have been issued, including Fives' Fountain of Life, or Christ in his Essential and Mediatorial Glory, 560 pages 12mo.; Melville's Bible Thoughts; Mason on Self-Knowledge; the fifth volume of Gallaudet's Scripture Biography, embracing Joshua, Judges, and Ruth; Hooker's Child's Book on the Sabbath; Hymns for Social Worship, 548 in number, taking the place of the Society's Family Hymns, and adapted for use in neighborhood and other social meetings, especially where Christians of different denominations are united in labors for the salvation of men; and four additional 18mo. volumes of Narra-

tive Tracts, with new engravings. The Rise and Progress, Pilgrim's Progress, Saint's Rest, Call, Boquer's Essay, and Keith on Prophecy have also been imported in French, and are for sale at the Depository.

The institution of *able evangelists* is invited to the importance of preparing short narrative and other Tracts, adapted to general circulation, of each of which it might be expected that not far from 100,000 would be circulated within one year.

The Society's principal works have also been embodied in a *CHRISTIAN LIBRARY for Libraries, Associations, Schools, and Families*, containing 45 volumes of 430 pages, neatly and uniformly bound and lettered, in firm sheep adapted to permanent use, and sold, arranged in a neat case, for \$20. The first thirty volumes, filling two shelves, are 18mo.; the remaining 15 volumes 12mo.; the 15 vols. of the first shelf being the same as the "Evangelical Family Library," and the first 35 volumes embracing 63 distinct works, of which 20 were written especially for the young. The remaining 12 volumes embrace the General Series of Tracts. The reader is not here deluded with the charms of fiction, but addressed as an immortal being, by some of the ablest and best of authors, all of whom have written for the good of men. It is hoped that *Schools*, many of which are now happily provided with works of history, literature, and science, may be supplied with some of a moral and religious character; and that parents and others who may receive from the school library almost their only reading except the Scriptures, may not be excluded from works calculated to support them amid the trials of life or the infirmities of age, and smooth their passage to the tomb.

The *Christian Almanac*, of which 65,000 were printed the last year, in 14 editions adapted to different localities, having occasioned considerable pecuniary loss, especially on distant editions; but one edition for 1841, will be issued, entitled *Family Christian Almanac, with a fair and distinct Calendar, adapted for use throughout the United States*. The type will be kept standing, and merchants and others, in every part of the country, can be furnished, in large or small quantities, on the lowest terms.

Issues, Receipts, &c.—There have been printed during the year, more than 100,000 each of several Tracts, and of two 18mo. each; of Baxter's Call and Alleviate's Alarm, each 16,000; of 6 volumes 12mo. each, and of 13 others 8mo. Total printed 325,000 volumes; 3,408,500 publications; 117,970,000 pages; making since the organization of the Society 1,135,614,705 pages. The Society has printed since its formation, of Baxter's Call 98,179; of the Saint's Rest 63,363; of Harmon Page 52,673; and of several others more than 50,000.

Total circulated during the year, 4,346 sets of the Evangelical Family Library; total volumes 291,420; publications 4,219,721; pages 123,687,707; making the entire circulation since the formation of the Society 18,043 libraries; 1,441,810 volumes; 55,259,399 publications; 1,041,671,276 pages.

Six hundred and seventy-five distinct grants have been made, amounting to 11,489,391 pages, including more than 2,000,000 pages for foreign lands; and 4,484,055 pages have been delivered to Life Members and Directors—amounting in all to 810,648,36.

Total receipts during the year, \$117,596.16, of which \$114,475.49 were donations, including \$19,597.53 for foreign distribution, and \$3,264.50 for volume enterprise. The American Tract Society, Boston, remitted \$2,000 for foreign distribution; ladies in different parts of the country raised and remitted \$7,128.18; a gentleman in Massachusetts sent \$1,000 for volume enterprise; and \$1,100 in donations were received from Charleston, S. C., and Savannah, Georgia, and about \$6,500 for sale of volumes in South Carolina.

The receipts are \$13,699.24 less than the previous year; while the amount received for sales is \$894.71 more.

BOSTON RECORD.

FRIDAY, MAY 22, 1840.

NEW WORK ON AUGUSTINE AND PELAGIUS.

Translated by PROFESSOR EMERSON.

Gold, Newman and Saxton, of Andover and New York, have just published a work which will be welcomed, especially by theologians. It is an historical exhibition of the doctrines of Augustine and Pelagius, or of the controversy on some of the fundamental doctrines of religion, which was, for several years, carried on by these distinguished men. The author is Dr. Gustavus F. Wiggers, one of the leading professors of theology in the Protestant university at Rostock in Germany. He is now sixty-three years old, having been born in 1777. He completed his education at Göttingen under the instructions of the elder Plancius, a man distinguished for sound judgment, deep learning and unaffected piety. Wiggers became professor of theology at Rostock, in 1810. He has received many marks of esteem from the government of his country and from literary men. When Plancius was honored with the festival, which is celebrated in Germany when a professor completes a half century in his office, Dr. Wiggers was appointed by his brethren to present the congratulatory letter from Rostock. His principal publications are several treatises on Plato and Socrates, on Julian the apostate, and on Pelagianism and semi-Pelagianism.

The work on Augustine and Pelagianism, now presented in an English dress, by Professor Emerson, of Andover, was published in 1821. It immediately took a high rank in Germany, which it has ever since sustained. The author is a man of talents and of profound learning, who is every way qualified to represent the present improved state of philological and historical criticism in Germany. The thorough manner in which he set himself to work to execute his task will be apparent from the following statements. He first read cursorily, and in chronological order, the controversial writings of Augustine against the Pelagians. He then read them a second time, and very carefully took extracts. He proceeded to read Augustine's other principal works, extracting from them what seemed to be useful to his purpose. He then turned to the few extant writings of Pelagius, examining and extracting as before. He subsequently read the remaining productions both of the disciples and opponents of Pelagius; also, the important ordinances of the emperors and the canons and decrees of councils. He then went to the preparation of his work, and drew from the original sources, with which, by long intercourse, he had gained a familiar acquaintance, without looking at any later writers. Before he had completed his labor, however, he compared all that had been written of importance on the subject in ancient and modern times. Two things, he continues, he had much at heart, in writing the book, first, to give an exact and faithful account of what Augustine and the Pelagians actually taught; secondly, an accurate exhibition of the outward and inward connection of each system, i. e. how each system was historically formed, and also its internal consistency. Though it is possible that the sentiments of Pelagius are most congenial to those of Dr. Wiggers, yet he writes with the fairness and candor becoming an historian. From the concluding part of the treatise, he seems to be little inclined to the positive part of Pelagianism. In his history of semi-Pelagianism, he shows still more directly his evangelical views on

many points, particularly in respect to the Trinity and the agency of the Holy Spirit. Augustinism and Pelagianism, he remarks, were two opposite poles, and whose union was not to be thought of. Christian humility and pious resignation to God were the best element in the former, only it might degenerate into indolence and sloth. In Pelagianism, the moral element was predominant, though it might easily nurture the pride of human virtue, and thus become injurious to Christian humility.

The American religious public, (and may we not hope the English also?) will be much indebted to Prof. Emerson for this volume. He has aimed to give, in simple and perspicuous language, the precise thought of the author, and so as to do the least possible violence to the English idiom. The translator has evidently bestowed much labor in the way of notes and explanations. In order to furnish a full presentation, he has, in many passages, given a more extended extract from the original sources than was supplied by the author. Sometimes, the entire passage is substituted from the original, instead of the author's summary. The principal additions by the translator are included in brackets, and interspersed in their proper places in the text. Perhaps this is the most convenient mode for the reader, though it somewhat disfigures the pages.

We trust that the work will find ready purchasers. It will be, by no means, a dull book to the general reader. It is presented *historically and biographically*, with many facts and incidents, which enliven the discussion. It is composed throughout in an excellent spirit, without any wrangling, or bitterness, or railing of hard names. It treats of the character and opinions of Augustine, one of the greatest men who ever adorned the annals of the Christian church; in some respects, the Plato and Aristotle combined of theologians. The book also shows what the Germans can accomplish. It is fashionable enough to allow plodding industry and profound and various learning to the Germans; but to deny them all soundness of judgment, good sense, balance of character, and those various practical qualities for which we prize ourselves so proudly and so frequently. But here is an instance, (and there are many others, such as the two of the Planks), where industry, extensive reading, discrimination, solid judgment and sober piety are united. Let us hence learn not to condemn nations in a mass, nor even individuals, while we are ignorant of their true character.

BAPTIST FOREIGN MISSIONS.

Notes from the Baptist Missionary Magazine of May, 1840.

MATA AND VICINITY.

No. IX of the quarterly papers is devoted to a description of this Karen village, and contains a small but distinct map of the country around it for 25 miles square. Its site was first visited by missionaries six or seven years since. It is the fork between two rivers, the Ben and Kham-maung-thay, forming at their confluence, the noble Tenasserim. An ancient city stood here, as the ruins of a wall and a fosse on two sides bear witness; but no vestige of the ancient inhabitants remains, nor of the temples of their religious worship. The location is well adapted for a large town. It stands on a bluff, an hundred feet above the river, 200 miles from Mergui, and 20 miles east northeast from Tavoy, in latitude 140 d 12 s.—The Sumatran settlements are only two or three days walk distant. Lofly mountains lie in the vicinity—but there are no *level* land beside, capable of being converted into paddy fields, and sustaining a large population. The grass, the best wood in the province; sapan-wood, a valuable dye; the wood-oil tree producing an invaluable oil, are all found abundantly within a short distance. Cardamoms, artichokes, ginger, saffron, cinnamon and mangoes all grow wild; honey and bees wax, and all kinds of game abound. In the neighborhood are tin works, and the adjacent mountains are probably rich in undiscovered mines of this mineral.

In 1834, more than one hundred Karen Christians had assembled here from several small villages within 20 miles, and a school teacher was established among them. In 1835, Mr. and Mrs. Wade arrived from America, and have spent a large proportion of their time since, in the village during the dry seasons, instructing the people in Christian principles and habits. Many through their instrumentalities have been added to the church; habits of cleanliness and propriety have been acquired; the population has increased; Sabbath congregations frequently number more than 600 persons, and week day evening meetings from 200 to 300. The church has now more than 300 members. Their first sabbath or meeting-house would accommodate 500, but they have been obliged to pull it down and build a larger one. Connected with the church is a maternal association of more than four years standing. Its objects are, to learn how to manage children, and, to pray for their conversion. The mothers are more generally obeyed and loved by their children. It is their daily practice, when their children are disobedient, to take them into an inner room, and first pray with and for them, and then correct them as they think God will approve. Such a course is adopted, throughout the village. 21 children, during the two first years, were hopelessly converted to God. A weekly prayer meeting is observed by the female members of the church, attended by, from 70 to 120, recently converted from heathenism; no one of them ever refuses to pray when called upon. Mrs. Wade has a school of from 60 to 80 pupils, under her superintendence, who have been taught to read and write their own language. Another class of young ladies and misses is in training for teachers. A Bible Class of 16 is formed also, and a Sabbath School. Individuals have gone out from this class, to the villages distant from Mata, and labored successfully;—many have been added to the church by their labors. MATA is indeed,

"A little spot enclosed by grace
Out of the world's wide wilderness."

The only intelligence from this dark empire is conveyed in a letter from Mr. Kincaid, dated Maulmain, Sept. 5, 1839.

The principal items are these: All the brethren at Ava and Rangoon remain steadfast in the faith of the gospel, though they are in greater danger than the people of America can well comprehend.—Mong-Mong died a short time since of fever at Ava, after three days' sickness; he was well educated, and of polished manners. Mong-Siwa Nee is preaching the gospel daily, in an unobtrusive manner, to those who will not be likely to betray him to the government. He is superior to any other Darman or Karen convert to Christianity. For two years, he has continued to publish the gospel in his city, alone and unassisted by any foreign teacher. The spirit of persecution sets as strongly against the gospel as ever. "The disciples," dare not even attempt to flee from Ava to Maulmain, nor dare they send letters there. Some of them have removed to Amarsapur, but they are as sheep without a shepherd, constantly exposed to the hungry wolf. They

are "killed all the day long," by the sovereign who ought to protect them.

SIAM.

The work of reformation at Bangkok is advancing very slowly if at all. Many obstacles lie in the way. Mrs. Dean has five Chinese boys and boarding scholars, from 9 to 12 years of age; an interesting class. One of the boys has already taught his younger sister a prayer that he had learned at school, and induced her and another brother, and their father to come to the missionary chapel for worship. Mr. Dean has suffered from severe illness, and has been absent from B. for some time, but has now returned and resumed his labors.

GERMANY.

Hamburg.—Mr. Anker writes, that by a new decision of the Senate, he is prohibited under the severest penalties, from conducting any religious meetings, and even from admitting any individual but members of the household, to family worship. Still, meetings are held—the brethren are resolved to "they God rather than man," and while they have been rendered more united and prayerful, more zealous and humble, the wrath of their enemies has been restrained—the gospel has been preached with success—conversions have constantly occurred, and the church now numbers 93 members. From 12 to 16 more will probably soon be added. Prospects were never more encouraging.

Copenhagen.—A Baptist church has been formed in this city, and the news of it has spread through the kingdom, and produced no small excitement, both among the serious and profane. "The assemblies of the brethren have been well attended, and the authorities have done nothing as yet to stop them."

Stuttgart.—The new church here established received an accession of 22 members at its first anniversary, and is flourishing. No opposition from the authorities.

At Berlin and Jever, the cause is prospering, and additions are made to the churches.

The brethren, Lange, Kolmer and Lucken are employed as itinerants, in Hamburg and vicinity—Denmark and Holstein, Prussia, Hanover, and Saxony. Two or three others are employed as colporteurs—distributing books and tracts, holding meetings, &c.

Let the Lord send by the hand of those whom he will send, if by any hand the consolidated superstitions of ages can be shaken. And who can doubt that they may be shaken? He who can "break up old man," can surely unseat the foundations of those errors and bad practices, that have found their way stealthily into the ancient churches of the reformation, and "make all things new." They will be unsettled. The regeneration of the world demands it.

All the promises as well as the authority of God demand it. And shall the work be left in the hands of a single denomination? Or, shall not all evangelical Christians, pour in the influence of their prayers, and contributions, and labors, for the speedy accomplishment of the destined revolution? Something, we are aware is doing—but infinitely less than ought to be done, to effect a second "reformation" in Germany, and the adjoining kingdoms. The churches of this country cannot move soon, nor too firmly toward the perfecting of the begun moral renovation of the old Christian world.

The receipts of the Baptist Board, acknowledged in the present No. of the "Magazine" amount to \$2,755.52.

AUSTRALIA AND NEW ZEALAND.

The Foreign Missionary Chronicle, (Old School Presbyterian,) thus notices these countries as fields of Missionary labor.

These distant countries deserve our particular regard as fields for missionary labor. Their territorial extent is scarcely less than that of our own country, their climate better, and a large part of the soil highly productive; they are capable, therefore, of sustaining a very large population. Their aboriginal inhabitants, though in numbers they cannot be compared with the millions of southeastern Asia, are yet a numerous and interesting, but at the same time a degraded and perishing people, who greatly need the immediate and efficient aid of Christian benevolence to save them from entire extinction. Moreover, so great is the resort of Australian whaling ships to the harbors of these countries, exerting so often a most injurious influence on the unhappy natives, that we are particularly called on to care for and to provide means for the spiritual benefit of our countrymen.

In addition to all this, not less than seven important colonies are now established under the auspices of Great Britain, which are rapidly increasing in numbers and influence. It has been well said of them that they will become "the America of the Southern Hemisphere." And the Roman Pontiff is making vigorous efforts to establish his influence over these rising states. The views of the Missions, it has been strikingly observed, and the colonies of Australia are the great fields in which the Bishop of Rome is most anxious to establish his supremacy.

Rev. Dr. Lugs, of the Scotch Presbyterian Church in New South Wales, is now on a visit to the churches which contribute to the Presbyterian Board, in behalf of missions in that region. It is remarkable that this should occur just at the time when two of the missionaries already there have fallen a prey to the cannibal savages. May not this be the means by which the Lord designs to awaken the churches in effort in behalf of these lands of darkness.

SWISS MISSION IN CANADA.

A letter from Rev. Mr. Rowley, dated at Grand Ligne, April 20, to the Editors of the New York Observer gives the cheering intelligence of the continuance of God's blessing upon the mission; and contains the particulars of six conversions, some of them of a very interesting and striking character. One woman, who lived eight leagues from the mission, had lived for several years under a fortnight, though she appeared exceedingly stupid and unimproving. Often he thought of stopping his vision, so impossible did it appear that she would be able to understand the gospel. But she has become a new creature; and the mind so long shrouded in darkness and stupidity, has now awakened up to life and activity. The expression of sympathy on her countenance, is exchanged for one of joy and power; and now she leads her family to the throne of grace night and morning. This fact should greatly encourage those who labor among the ignorant and degraded; and lead them to persevere, even in the most hopeless cases.

POPIST EFFORTS DEFEATED.

We stated, some time since, that the Catholics of New York had petitioned for a portion of the Public School fund, for their sectarian schools. We are gratified to learn that the Board of Assistant Aldermen have by a unanimous vote, adopted a report adverse to granting a portion of the school fund for the support of schools purely Roman Catholic.

The Pope and the Slave Trade.—It will be recollected by our readers that the Pope has recently issued his bull, prohibiting the slave trade, among the adherents to the Holy See. Mr. G. De F. the French correspondent of the New York Observer, suggests whether this is not a masterpiece of his Holiness to gain the favor of England, now that he is at variance with Russia; and endeavors to deprive, and her, constantly exposed to the hungry wolf. They

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Pope, as to his predecessors having, time immemorial, condemned the African slave trade. The emperor of the Indians, was, indeed, condemned by the Pope, but the African slave trade was not in its place. He shows, also, that the first movement against this traffic in the Indies and Africa, was originated with Protestants. The Editor of the Observer remarks that the honor of first protesting against this traffic in the Indies and Africa, belongs to the *Calvary of Massachusetts*, which two centuries ago, sent back to Africa the slaves ever landed on her shores, and proved its making man-stealing felony, without benefit of clergy.

INTEMPERANCE ON A CITY.

SIEBELDENE, N. S. says the Halifax Guardian years ago contained a population of 14,000 souls, and sprang up as by enchantment. Great multitudes, expelled from the Upper States by the excessive war, (Tories) were drawn to it by the war, beauty and excellence of its harbor. They had themselves stately houses, and reared good families against this traffic in the Indies and Africa, was originated with Protestants. The Editor of the Observer remarks that the honor of first protesting against this traffic in the Indies and Africa, belongs to the *Calvary of Massachusetts*, which two centuries ago, sent back to Africa the slaves ever landed on her shores, and proved its making man-stealing felony, without benefit of clergy.

How! by Pride, Intemperance, and Sloth. It was as rapid as its rise. Many were the victims of the master vice. And many fled from it, as from a city of destruction. In 20 years it was reduced to a hamlet of 200 inhabitants. Cattle were mired in what had been the avenues of wealth. The windows looked out on the wilderness, from which the flocks once gazed. The dwellings and churches continued 30 years. A Temperance society has been formed, reckoning 150 members. Trade was ceasing. Old houses were repairing. No more rising. The demand for labor extended the supply. The rising generation with few exceptions, was virtuous and sober. A superior school is established. These houses of religious worship are erected on respectable boarding-houses are found. Thus, the wages of Intemperance is death to social progress, and the revival of Temperance, is life, peace, and

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TEMPERANCE ITEMS.

John Dunlop Esq. a distinguished gentleman in London, writes to Mr. Delavan—"We think 70,000 in our three kingdoms have been guilty of intemperance to the sound of the gospel, and have come real Christians," and hundreds of thousands more have attained physical peace and comfort."

In regard to the movements at Ireland,

